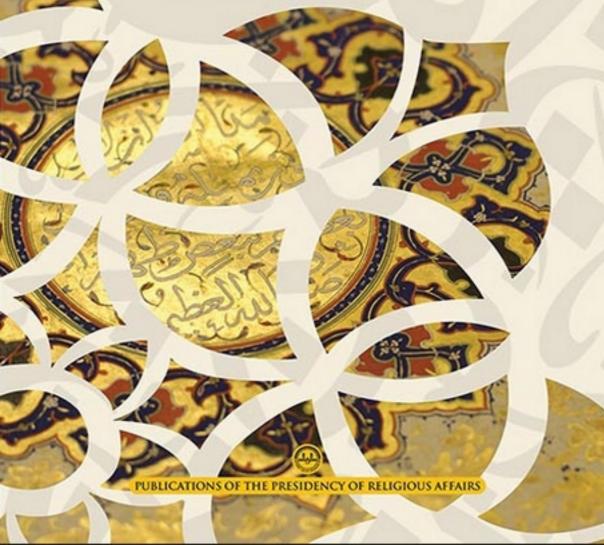


OSMAN EĞİN HÜSEYİN ÖRESİN





Publications of the Presidency of Religious Affairs: 1180

Professional Books: 100

GENERAL COORDINATOR

Prof. Dr. Mehmet Emin ÖZAFSAR

CHIEF EDITOR

Dr. Yüksel SALMAN

COORDINATOR

Yıldıray KAPLAN

REDACTION

Adem CETINAY

GRAPHIC & DESIGN

Uğur ALTUNTOP

PRESS

Başak Mat. Tanı. Hiz. İth. İhr. Tic. Ltd. Şti. +90 312 397 16 17

2nd Edition, ANKARA • 2017

CERTIFICATION NUMBER: 12931

ISBN: 978-975-19-6438-0 2017-06-Y-0003-1180

REVIEW COMMITTEE DECISION: 19.01.2015/25

© THE PRESIDENCY OF RELIGIOUS AFFAIRS

CONTACT US

General Directorate of Religious Publications

Department of Publications in Foreign Languages and Dialects

Tel: +90 312 295 72 81 • Fax: +90 312 284 72 88

e-mail: yabancidiller@diyanet.gov.tr

DELIVERY AND SALE

Directorate of Revolving Funds
Tel: +90 312 295 71 53 - 295 71 56 • Fax: +90 312 285 18 54
e-mail: dosim@diyanet.gov.tr

QUR'AN

OSMAN EGİN Hüseyin öresin

TRANSLATED BYAYŞE ZUHAL SARI





CONTENT

FOREWORD	9
INTRODUCTION	11
CHAPTER I: BASIC KNOWLEDGE	
LESSON 1: LETTERS	15
LETTERS AND THEIR NAMES	
LETTERS AND THEIR SOUNDS	
LETTERS AND THEIR FORMS	
CONSOLIDATION	24
LESSON 2: FATHAH	26
PRACTICE	27
LESSON 3: PROLONGING THE FATHAH	30
COMPARISON	31
PRACTICE	33
LESSON 4: TANWEEN FATHAH (Double Fathah)	35
COMPARISON	36
PRACTICE	38
LESSON 5: KASRAH	39
PRACTICE	40
LESSON 6: PROLONGING THE KASRAH	41
COMPARISON	42
PRACTICE	44
LESSON 7: TANWEEN KASRAH (Double Kasrah)	46
COMPARISON	
PRACTICE	49
LESSON 8- DAMMAH	50

	PRACTICE	51
	LESSON 9: PROLONGING THE DAMMAH	52
	COMPARISON	53
	PRACTICE.	55
•	LESSON 10: TANWEEN DAMMAH (DOUBLE DAMMAH)	56
	COMPARISON	57
	PRACTICE	59
	LESSON 11: SUKOON (CONNECTING THE LETTERS)	60
	COMPREHENSION	61
	PRACTICE	62
	LESSON 12: SHADDAH	63
	PRACTICE	64
	LESSON 13: CONSOLIDATION	65
	CHAPTER II: TAJWEED RULES	
	CHAPTER II. TASWEED ROLLS	
	LESSON 14: OBJECT PRONOUN "HA"	68
	POSITIONS TO PROLONG.	68
	POSITIONS NOT TO PROLONG	
	PRACTICE	
	LESSON 15: WAQF	72
	RULES OF WAQF (STOPPING)	
	LESSON 16: RULES OF RA	
	PRACTICE	78
	LESSON 17: LAM IN LAFZATULLAH	79
	PRACTICE	80
	LESSON 18: IKHFA - IZHAR	81
	IKHFA	81
	IZHAR	02
	ΙΖΠΑΝ	02

LESSON 19: IDGHAM WITHOUT GHUNNAH	84
PRACTICE	85
LESSON 20: IDGHAM WITH GHUNNAH	86
PRACTICE	88
LESSON 21: IDGHAM MITHLAIN WITH GHUNNAH	89
PRACTICE	90
LESSON 22: IQLAB - IKHFA SHAFAWI	91
IOLAB	91
IKHFA SHAFAWI	92
PRACTICE	93
LESSON 23: IDGHAM MITHLAIN WITHOUT GHUNNAH	94
PRACTICE	95
LESSON 24: IDGHAM MUTAQARIBAIN - IDGHAM MUTAJANISAIN	96
IDGHAM MUTAQARIBAIN	96
PRACTICE	
IDGHAM MUTAJANISAIN	98
LESSON 25: QALQALAH	99
PRACTICE	100
LESSON 26: MADD AL-TABI'I - MADD AL-MUTTASIL - MADD AL-MUNFASIL	101
MADD AL-TABI'I	101
MADD AL-MUTTASIL	102
MADD AL-MUNFASIL	102
LESSON 27: MADD AL-LAZIM - MADD AL-ARIDH - MADD AL-LEEN	103
MADD AL-LAZIM	103
MADD AL-ARIDH (MADD AL-WAQF)	103
MADD AL-LEEN.	104
PRACTICE	105
LESSON 28: HURUF AL-MUQATTA'AH	107
LESSON 29: CONTINUING AFTER THE WORDS WITH TANWEEN	110

LESSON 30: PRACTICE

SURAH AL-FATIHA	113
SURAH AL-BAQARAH, 1-5	113
SURAH AL-FIL	114
SURAH AL-QURAYSH	114
SURAH AL-MA'UN	115
SURAH AL-KAWTHAR	115
SURAH AL-KAFIRUN	116
SURAH AL-NASR	116
SURAH AL-LAHAB	117
SURAH AL-IKHLAS	117
SURAH AL-FALAO	118
SURAH AL-NAS	118
SURAH AL-HASHR, 22-24	119
AYAT AL-KURSI (SURAH AL-BAQARAH, 255)	119
SURAH AL-BAQARAH, 285-286	120
SIGNS IN THE QUR'AN	121
EPILOGUE	123

FOREWORD

May the praise be to our Lord who holds the hands of humankind with the books He revealed; and may the blessings and peace be upon all prophets and our Prophet (saw)¹, who have conveyed the messages of the books to the humankind.

Faith in the books is the source to several responsibilities in our inner worlds. The first of these responsibilities is reading the Holy Qur'an.

The demand and struggle to learn the Holy Qur'an have been remarkably increasing in recent years. This book aims to meet the mentioned requirement.

As all educational activities, learning the Holy Qur'an contains three indispensable principles: correct information, correct methods and correct practice. Accuracy of the information provides the acquired manner or ability to be right; accuracy of the method simplifies obtaining and adopting the information; accuracy of practice enables the information to turn into behavior faster. This study has been prepared by taking these three principles into consideration.

After the above assessment, we would like to draw attention to the practice principles about our study named "Learning the Qur'an".

PRACTICE PRINCIPLES

Studying the Our'an is a process to be performed with the guidance of an expert. Therefore,

- 1) During the learning process, it should be emphasized that the ability to read the Qur'an can be acquired easily. Negative expressions should not be stated.
- 2) The process should not be gone through in a hurry (passing to the reciting process in a short period), the learner should be provided to experience the pleasure of learning the Our'an.
- 3) The study should be carried out systematically and interrelated subjects should be taught together (Fathah Prolonging of the Fathah Tanween of Fathah etc.).
- 4) Individualism of learning should be taken into account and the learners should not be compared.

^{1.} saw: Sallallahu alayhi wa sallam, meaning "May Allah send blessing and peace upon him."

5) Studies should be performed rhytmically by considering the specificity of Qur'an recitation. Rhytmical method means using the voice effectively and efficiently by paying attention to its tone, harmony and tune. By this way, the intense examples in the book should be practiced with the learners.

We ask Allah the Almighty that our book make positive contributions to the process of Our'an learning and be a guide to a lasting friendship with the Our'an, and we wish success to the learners and teachers.

Osman EGİN Hüseyin ÖRESİN

Manisa - 2015

INTRODUCTION

"Allah has sent down the most beautiful message."

[Zumar, 39/23]

Reciting the Qur'an is lending an ear to the most beautiful word. Therefore, reciting the Qur'an is one of the easiest, the most enjoyable and the most peaceful struggles for a believer.

"And We have certainly made the Qur'an easy for remembrance."

[Qamar, 54/17]

The Qur'an is an easy and simplifier book. Surely, our learning journey requires effort and practice. But these efforts and practices cannot be qualified as difficult. Because our Lord has simplified this book.

ISTI'ADHA

اَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy]."

[Nahl, 16/98]

We start reciting the Qur'an with isti'adha, which is "Audhu billahi minash-shaitanir-rajeem". By isti'adha, we utter that "we seek refuge in Allah from the accursed Satan".

BASMALA

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

"In the Name of Allah, the Most Beneficent, the Most Merciful."

[Fatiha, 1/1]

Our Prophet (saw) recommends us to start every good and significant act with Basmala – by mentioning Allah's name.

In a sense, reciting the Basmala is asking for help from Allah for our works.

WHAT DO WE RECITE?

"This (Book) is a great honour for you and your people."

[Zukhruf, 43/44]

The Holy Qur'an, which we have taken the first step to recite, is the source of our faith, worship and morality.

It is at the same time the language of our worship. We recite verses from the Qur'an while performing prayers (salah).

The Qur'an is our first source to learn our responsibilities to Allah, people, and all other beings.

WHY DO WE RECITE?

"Indeed, this Qur'an guides to that which is most suitable."

[Isra, 17/9]

The overall aim of reciting the Qur'an is to be a good person.

A good person is the one who feels deep affection, respect and responsibility towards both the Creator and the created.

The Qur'an teaches us the value of our Creator, the value of human beings and our responsibilities.

In that case, reciting the Our'an means to know, to be conscious and to struggle for being a moral individual.

O our Lord!

The time for us to meet the Qur'an has come.

Make it enjoyable and peaceful for us.

Bestow success upon us in our efforts to learn the Qur'an.

Make us the eternal friends of the Qur'an!

Amin!

CHAPTER | BASIC KNOWLEDGE





LETTERS



NOTE: $(\mbox{\mathbb{N}})$, which is mentioned as a different letter in some Our'an teaching books, is not a letter but a writing form that is the combination of the letters $(\mbox{\mbox{$J$}})$ and $(\mbox{\mbox{$I$}})$.

LETTERS AND THEIR NAMES

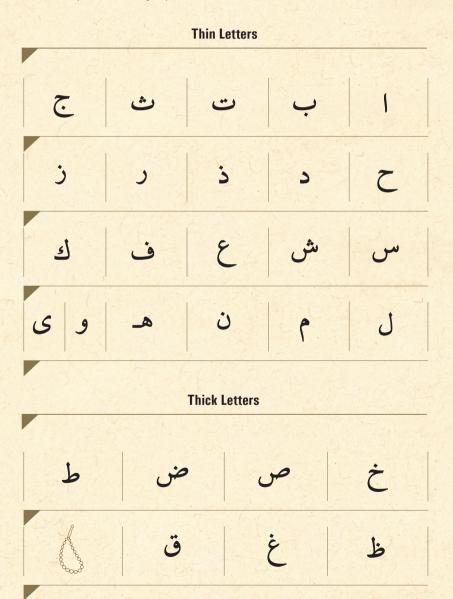
On the following table, shapes of the letters are located on the white lines and the names of the letters are located on the yellow lines. Learn the names of the letters accompanied by your teacher.

ج -	ث	ت	ب	1
جيم	ثا	تا	با	الف
5	3	۵	خ	ح
b	ذال	دال	خا	حا
ض	ص	ش	u e	j
ضاد	صاد	شين	سين	زای



LETTERS AND THEIR SOUNDS

In terms of pronunciation, the Qur'anic letters are divided into two categories as "thin" and "thick" letters. Thick letters have a heavy pronunciation while thin letters are pronounced lightly.



LETTERS AND THEIR FORMS

In Arabic, letters have small differences of forms according to their positions in the word *(initial-medial-final)*.

This study of comprehending the differences should be performed on Qur'anic words and other lessons should not be taken until the letters are completely learned.

Observe the words on the following table and comprehend the differences on the letters.

Thin Letters

Final	Medial	Initial	Letter
نبا	سال	امر	
سوء	يئس	ءانذر	
سيع	تؤمن	أبعث	E
وهب	عبد	بعث	·

سکت جنة	اعتدوا	ترك	ت
رفث	مثل	ثبت	
الحج	تعجب	جعل	3
فتح	يجحد	حذر	اح
وعد	عدد	دخل	٥ ا
نبذ	كذلك	ذرا	3
امر	فرض	رجع)
برز	יניט	زعم	3
عبس	فسجد	سال	<u>س</u>
بطش	يشعر	شکر	m

منع	لعن	عبد	و
خلف	كفر	فوقع	ف
منك	مکر	کسب	ع
جعل	خلع	لبرز	J
لمم	يطمع	مثل	P
بطن	منع	نظر	Ü
وجه	فهم	هلك	ا هـ
دلو	عود	وعد	e
لقى	خير	يتيم	ی

Thick Letters

Final	Medial	Initial	Letter
ونفخ	فيخرج	خلق	خ
نكص	نصف	صدق	ص ا
ببعض	تضع	ضل	ا ض
خلط	فطر	طبع	ط
غلظ	نظر	ظهر	ظ
بلغ	فغفر	غضب	غ
فسق	اسقر	قدم	ا

Lisp Letters

In Arabic, letters are divided into two as thick and thin. Three of these letters are pronounced with lisp (similar with making the "th" sound in English, Dental Fricative). Two of the lisp letters are thin and one of them is thick.

Learn the lisp letters accompanied by your teacher.

Final	Medial	Initial	Letter
رفث	مثل	ثبت	å
نبذ	كذلك	ذرا	, i
غلظ	نظر	ظهر	ظ

CONSOLIDATION

Resembling letters can be easily distinguished by paying attention to the number and the position of the dots.

Taking this into consideration, state *the names of the letters* (with or without dots) on the table.

نسئ	يؤمن	هؤلاء
فغوى	نبذ	فقد
شجر	ثمر	برز
صبر	حجر	سحر
ينفق	یشکر	جثيا
لظی	طلق	ضحی
فلق	فخار	يتلو

اوفوا	ملك	هلك
ينبغى	تنفذ	قتل
يبصرون	لاتينا	غضب
دون	تاویلا	اليم
یذکر	ذلك	قدحا
زنیم	يرسل	رضی
موعد	ودعك	یزکی



FATHAH

Fathah is a harakah 2 that is located above the letters and it gives an "a" sound.

First, read the following letters one by one, and then, read *rhytmically* in groups of five *without prolonging*.

Thin Letters

خ	ث	ا ث	÷	1 1
سَ	3	ذ	Ś	ا خ
Ú	<u>s</u>	فَ ا	غ	ش
ی	وَ ا	اه	ن	مُ

Thick Letters

ق	غُ	5	اخُا
ظ	طُ	ضَ	ا صَ

^{2.} Harakah: Literally means "motion". It is the short vowel mark in Arabic.

PRACTICE

Read the following words *rhytmically*.

بعث	ثَمَرَ	سَالَ	اَمَرَ
آغز	سَكَت	وَهَبَ	نَبَذَ
عَدَدَ	خَتَمَ	تَرك	فتّحَ
حَذَر	رَفَثَ	مَثَلَ	جَعَلَ
اَحَدَ	خَلَقَ	عَبَدَ	شَجَرَ
گسَبَ	نَزَلَ	ذَرَا	وَعَدَ

وَجَهَ	شُرَحَ	رَجَعَ	دَخَلَ
زَعَمَ	بَلَغَ	عَبَسَ	فَرضَ
غَضَبَ	لَعَنَ	هَلَكَ	صَدَقَ
عَرَضَ	حَضَرَ	ضَرَبَ	بَطَشَ
ظَهَرَ	خَلَطَ	نَكُصَ	طَبَعَ
كَفَرَ	عَشَرَ	غَلَظَ	مَكَرَ
جُومَ	سَقَرَ	قَدَمَ	فَطَرَ

نَظَرَ	مَثَلَ	منع	بَطَنَ
فَفَسَقَ	وَجَمَعَ	وَاخَذَ	فَصَلَ
ظَلَمَكَ	فَحَشَرَ	وَنَفَخَ	فَصَرَفَ
فَخَلَفَ	فَوَقَعَ	لَذَهَبَ	فَسَجَدَ
سَالَكَ	فَنَظَرَ	فَغَفَرَ	لَجَعَلَ
وَكَفَرَ	فَهَزَمَ	فَخَرَجَ	لَبَرَزَ
جَعَلَ لَكَ	وَوَجَدَكَ	فَعَدَلَكَ	عَقَبَةَ



PROLONGING THE FATHAH



If there is *an alif without a harakah* on the left side of the letter or a *vertical fathah* (___) above the letter, the letter is pronounced by prolonging the harakah.

While prolonging the fathah, the "a" sound is pronounced thicker.

First, read the prolonged fathans one by one, and then, read *rhytmically* in groups of five.

Thin Letters

Thick Letters

COMPARISON

Read the following letters *rhytmically* by comparing the difference between the short and prolonged versions.

Proceed to the next letter after reading both versions of each letter.

Thin Letters

جَ	ث	٣	ن	1 7
جَا	ثا	تا	با	
سَ	5	ذ ا	Ś	ا ځ
سًا	15	ادًا	15	خا
J	ड	فَ	غ	شُ
Ý	گا	فا	عَا	شًا
ی	وَ ا	هُ	ن	P
یا	وًا	هَا	نا	ما

Thick Letters

قَ	غُ	5	خُ
قَ	غًا	5	خَا
ظ	طً	ضَ	ص
ظًا	طًا	ضًا	صا

PRACTICE

Read the following words by paying attention to the short-long pronounciation rules and using your voice well.

كَلَامَ	بَلَغَا	جَوَابَ	گمَا
وَاَثَابَ	أخَانَا	اَحَاطَ	لَكَانَ
فَوَجَدَا	فَسَاهَمَ	وَقَاتَلَ	رَمَضَانَ
فَمَا جَعَلَ	فَلَا رَفَثَ	مَا كَتَبَ	لفسدتا
وَضَرَبَ لَنَا	خَافَ عَذَابَ	وَمَا مَنَعَنَا	قَالَ مَعَاذَ
قَالَ لَا تَخَافَا	جَاوَزَا قَالَ	جَعَلَ لَكَ	فَمَا كَانَ

فَهَدی	عَلٰی	عَسٰی	بَلٰی	
فَنَادٰيهَا	قَضيها	دَحٰيهَا	فَاوٰی	
وَمَا طَحْيهَا	وَمَا قَلَى	وَمَا بَنٰيهَا	مًا سَعٰی	
صلوة	حَلُوة	مَتٰی هٰذَا	يَتَوارْي	
مَاعْهَدَ	تظهرا	وَمَنُوةً	زكوة	
لَنَا خَطْيْنَا	تَبْرَكَ	جهداك	وهمن	



TANWEEN FATHAH (Double Fathah)



Tanween means adding "n" sound to the letter's own sound. The "a" sound of fathah turns into an "an" sound with tanween.

First, read the fathah tanweens one by one and then, read in groups of five rhytmically.

Thin Letters				
جًا	ا ا	تًا	بًا	1
سًا	ال	ر گا	ا گا	گا
Ž	گا	فًا	عًا	شًا
یًا	ا وا	هًا	تًا	مًا
Thick Letters				
قًا	غًا	32	5	خًا

COMPARISON

Read the short, prolonged and tanween versions of the fathah *rhytmically* by considering their differences.

Proceed to the next letter after reading three versions of each letter.

Thin Letters

خ	ث	٣	<u>ټ</u>	[[
جَا	ثًا	تًا	با	
جًا	ا الله	تًا	بًا	[
سَ	5	٤	5	ا ځ ا
سَا	15	ذَا	دا ا	خا
سًا	5	ڈا	اً	ا گا
Í	<u>S</u>	فَ	غ	شُ
Ý	گا	فَا	عًا	شا
ý	گا	فًا	عًا	شًا

ی	وَ	اهدا	ن	م
يا	وا	ما	نا	مًا
یًا	وًا	ا هًا	گا	مًا

قَ	غُ	5	اخَ
قَا	غا	5	خَا
قًا	غًا	5	خًا
ظَ	طَ	ضَ	صَ
ظًا	طًا	ا ضا	صَا
ظًا	طًا	ضًا	طًا

Read the following words by considering the short, prolonged and tanween versions accompanied by your teacher.

خَطاً	سَوَاءً	مَرَحًا
حَرَسًا	زَبَدًا	مَطَرًا
حَرَجًا	مَالًا	قَصَصًا
غَدَقًا	جَنَفًا	مَفَازًا
سَفَهًا	سَكَتًا	دَرَگا
ضَلْلًا	وَقَارًا	زكوة
طَبَقًا	شَطَطًا	مَعَاشًا
هٰذَا لَبَلَاغًا	كَانَ عَرَضًا	وَحَنَانًا



KASRAH

Kasrah is located below the letters and it gives an "" sound.

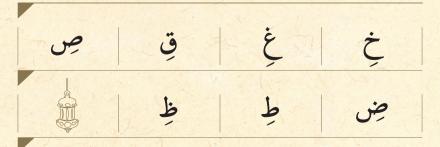
First, read the letters with kasrah one by one, and then, read them in groups of five *rhytmically without prolonging*.

Thin Letters

ح	ث	ت	ب	
نِ ا	ز	3	<u>خ</u>	پ
ड्रो	ف	ع	ش	سِ
ا و ا ي	4	نِ	P	اِ

Thick Letters

While reading the thick letters with "i" sound, pay attention not to corrupt the thickness feature of the letter.



Consolidate your knowledge by reading the following words accompanied by your teacher.

اً اَمِنَ	اِلٰی	بِهَا
فَفَرِعَ	عَاذَا	ضِرَارًا
عِبَادِنَا	سَلْسِلَ	باطِلًا
مَنَازِلَ	وَمَغَارِبَهَا	ذِرَاعًا
لِعِبَادِيَ	خِيَانَتَكَ	فَطَفِقَ
سَفَرِنَا هٰذَا	وَلَا جِدَالَ	خَائِفًا
الى صِرَاطِ	بِهٰذَا مَثَلًا	خَلَقَ ظِلَالًا



PROLONGING THE KASRAH



If there is a "ya" without a harakah or a vertical kasrah, the letter is pronounced by prolonging.

First, read the letters with kasrah *by prolonging* one by one, and then, read *rhytmically* in groups of five.

Thin Letters

ثی اجی	تى	بی	ای
ری ری	إ ذي	دی	جي
فی کی	عی	شی	سی
هی اوی یی	ایی	می	لی

Thick Letters

صی	قی	غی	خى
	ظی	طی	ضی

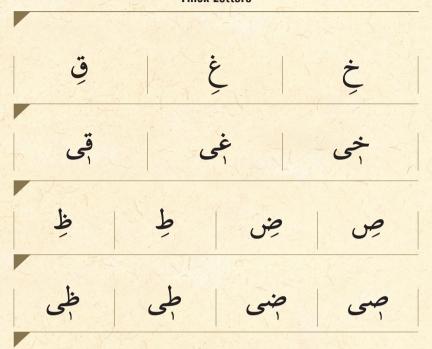
COMPARISON

Read the following letters *rhytmically* by comparing the difference between the short and prolonged versions of dammah.

Proceed to the next letter after reading two versions of each letter.

Thin Letters

ج	ث ا	تِ	ب	J
جی	ثی	تی	بی	1
زِ	ارا	ۼ	>	ڔ
ری	ری	ذی	دی	حی
र्ने	ف	غ	يش	سِ
کی	فی	عی	شی	سی
اي	- ا و	نِ هِ	P	لِ
یی	ی ا وی	ی ا هم	می ا	لی



Read the following words by observing the long and short versions of the kasrah.

قیل	به ا	فيه
ذٰلِكَ	مذه	ڄين
بِٱخيك	فَرِحِينَ	شَهيدًا
عضين	فَفَريقًا	خَلِيفَةً
كَافِرِينَ	سبيلي	ببنيه
اَفَعَيْنَا	بِخَارِجِينَ	لكَبِيرَةً

سيرتها

فَخَشِينَا

لَحَافِظينَ

شيطين

لَطِيفًا خَبِيرًا

شَاكِرِينَ

قَالَ سَاوِى وَإِذَا قِيلَ سِنِينَ دَابًا

خلِدِینَ فِیهَا کَانَ ضَعِیفًا ذِی ثَلْثِ

فِي عِبَادِي مِيثَاقًا غَلِيظًا عَلِيمًا حَكِيمًا



TANWEEN KASRAH (Double Kasrah)



Tanween means adding an "n" sound to the letter's own sound and it turns the "i" sound of the kasrah to "in".

First, read the kasrah tanweens one by one and then, read them in groups of five *rhytmically*.

Thin Letters

٦	پ	٣	ب	
ٳ	١	١	١	٢
چا	إِنْ	۽	يش	س
ا و اي	-A	ڀُ	F	ڀ

ص	ۊ۪	غ	إ خ
	ظ	طٍ	إِضْ

COMPARISON

Read the short, long and tanween versions of the kasrah *rhytmically* by comparing their differences.

Proceed to the next letter after reading three versions of each letter.

Thin Letters

ځ	ثِ	ت	ب	
جی	ثی	تی	بی	
چ	ڀ	٣	ب]
ز	اد	غ ا	٤	ح
رى	ری	ذی	دی	جی
ٳ	١	ا دِ	١	٢
غ	ف	ع	بش	سِ
کی	فی	عی	شی	سی
غٍ	إ	ا ع	ڀؚش	سٍ

ي	وِ	اه	نِ	P	الّ
یی	وی	هی ا	نی	می	لی
ي	ا ا	4	ڀٚ	P	ا اٍ

قِ			ڔؙ
قی		غ	خی
ۊ۪			ڔؙ
ظ	ط	ض	ص
ظی	طی	ضی	صی
ظٍ	١	إض	ص

Read the following words by paying attention to their harakahs.

وَاقِعٍ	دين	فَلَكٍ
تَرَاضٍ	حَمَا	بِأَخٍ
بِحَفِيظٍ	يبسات	بِخَارِجٍ
ڄينئِدٍ	بغضب	غَوَاشِ
جينَ مَنَاصٍ	بِبَاسِطٍ	لَفِي نَعِيمٍ
عَذَابٍ غَلِيظٍ	فی حَدِیثِ	في فَلَكٍ

LESSON 8

DAMMAH

9

Dammah gives an "u" sound to the letters.

First, read the letters with dammah one by one, and then, read them in groups of five *rhytmically without prolonging*.

Thin Letters

ځ	ث	ا ث	ب	1
ش	Ź	Ś	Ś	ځ
j	Ś	ف	غُ	شُ
ؿ	ۇ	هُ ا	ΰ	مُ

غُ ا قُ	5	ا خُ
ا ظُ	ض ا	ا ص

Read the following words by paying attention to their harakahs.

عِبَادُ	كُتُبٍ	أمَم
وَطُبِعَ	شُبُلَ	أناسٍ
تَخَاصُمُ	مفاتح	أكُلٍ
في ظُلَلٍ	يُؤَاخِذُ	وَوُضِعَ
خُطُوتِ	كَمَا شُئِلَ	بِمَا تَعِدُنَا
فَإِذَا نُفِخَ	فَلَا جُنَاحَ	بِغُلَامٍ عَلِيمٍ
يَهِيجُ فَتَرْيهُ	وَإِذَا قُرِئَ	فيها مَنْفِعُ



PROLONGING THE DAMMAH



The "waw" letter without a harakah which comes after a dammah has the function of prolonging.

Read the letters with dammah by prolonging first one by one, and then read them *rhytmically* in groups of five.

-		٠							
т	h	ı	n	п	t	t	Δ	rs	

جُو	ثُو	تُو	بُو	ا أو ا
شو	زُو	ذُو	دُ و	محو
لُو	كُو	فُو	عُو	ا شُو
يُو	ۇو	هُو	نُو	مُو

Thick Letters

قُو	غُو	ا دُو	نجُو
ظُو	طُو	ضُو	صُو

COMPARISON

Read the following letters *rhytmically* by comparing the difference between the short and prolonged versions of dammah.

Proceed to the next letter after reading two versions of each letter.

Thin Letters

خ	ث	ث	ب	1
جُو	ثُو	تُو	بُو	أو
ش	Ś	Ś	Ś	ځ
شو	زُو	ذُو	دُ و	محو
j	ź	فُ	غُ	يش ا
لُو	کُو	فُو	عُو	شُو
ؿ	ۇ	هُ	نُ	مُ
يُو	ۇو	هُو	نُو	مُو

ڨؙ	غُ	3	ا خ
قُو	غُو	رُو	مخو
ظُ	طُ	ضُ	ص
ظُو	طُو	ضُو	صُو

Read the following words by paying attention to the short and long versions of the letters accompanied by your teacher.

تَكُونُ	رُوجی	هُودًا
طبر ون	عَلَى نُورٍ	يَرِثُونَ
يَتَغَامَرُونَ	فَذُوقُوهُ	يَغُوصُونَ
خَلَطُوا عَمَلًا	وَلَا فُسُوقَ	سَتَجِدُونَ
اَفَلَا تُوقِئُونَ	ظُهُورُهُمَا	وَذَرُوا مَا بَقِيَ
يُرِيدُوا خِيَانَتَكَ	فَقَالُوا سَلْمًا	وَكَانَ البُوهُمَا



TANWEEN DAMMAH (Double Dammah)

28

Tanween means adding an "n" sound to the letter's own sound and it turns the "u" sound of dammah to "un".

Read the dammah tanweens one by one and then, read them *rhytmically* in groups of five.

-					
0	hu	ı I	ett	a	re

28	28	28	بع	28
ش	3	3	28	28
ڵٞ	28	ثُ	ڠ	شُ
ؿ	و	28	ڗؙ	28

Thick Letters

قُ	غ	3	ۼ
ظ	طُ	ضْ	صم

COMPARISON

Read the short, long and tanween dammahs *rhytmically* by comparing them.

Proceed to the next letter after reading three versions of each letter.

Thin Letters

جُ	ć	ي	ب	1
جُو	ثُو	تُو	بُو	أو
ج ج	ث	ر الله	بم ا	78
ش	5	Ś	3	ځ
شو	زُو	ذُو	دُو	محو
ش	ئ	3	3	28
j	Ś	فُ	غُ	شُ
لُو	كُو	فُو	عُو	شُو
Ĵ	28,	ف	28	شُ

ؽ	ۇ	ھ	ن	مُ
يُو	وُو	هُو	نُو	مُو
ی	وُ	28	ن	28

ڨُ	غُ	3	خ ا
قُو	غُو	رُو	خُو
ڠ	غ	3	29
ظُ	طُ	ضُ	صُ
ظُو	طُو	ضُو	صُو
ظ	طُ	ض	ص

Read the following words by paying attention to the harakahs.

دَافِعْ	رَسُولٌ	كُتُبْ
رِجَالُ	غَفُورٌ	شراب
لَعَلِيمٌ حَلِيمٌ	حَرَجْ إذَا	حَمِيمٌ
مُتَشْبِهِتُ	وَلَا خِلَالٌ	وَحُورٌ عِينٌ
عَذَابٌ عَظِيمٌ	سَرَقَ اَخْ	كَانَ رِجَالُ
عَزِيرٌ حَكِيمٌ	كَانَ لِي قَرِينٌ	عَجُوزٌ عَقِيمٌ



SUKOON (Connecting the Letters)



Sukoon connects the word below it with the harakah of the preceding letter.

Observe the positions of the following letters with and without sukoon, and read them accompanied by your teacher.

اَصْلَحَ	اَصْ	اَصَ
وِرْدًا	وِدْ	وِرَ
يَئِسْنَ	يَئِسْ	يَئِسَ
فَحُكْمُ	فَحُكُ	فحُك
إذْ قَامُوا	اِذ	ٳۮؘ

COMPREHENSION

Read the sukoon letters accompanied by your teacher *without prolonging* the preceding letter.

هَثْ	مُث	تِبُ	بئ
قَدْ	سِخْ	یَخ	یُخ
بِسْ	وَز	صِرْ	غُذْ
شط	رض	فَصْ	خَشْ
غُفْ	مَغْ	نغ	تُظْ
هُمْ	زُلْ	رك	فَقْ
وَيْ	اَق	صة	مَنْ

Read the following words accompanied by your teacher.

اِفْكُ	وِنْدُ	لَمْ
مَخْذُولًا	ٱثْقَالَهَا	فَاوْفِ
فَلَا تُشْمِتْ	أخْرِجَتْ	غَضْبْنَ
قُلْ فِيهِمَا	مُسْلِمُونَ	قُلْ اَرَايْتُمْ
تُغْنِيَ عَنْهُمْ	ذٰلِكُمْ اِصْرِي	تَسْتَعْجِلُونَ
سَأُرِيكُمْ أَيْتِي	مِنَ الْوِلْدَانِ	وَالْهُكُمْ وَاحِدٌ

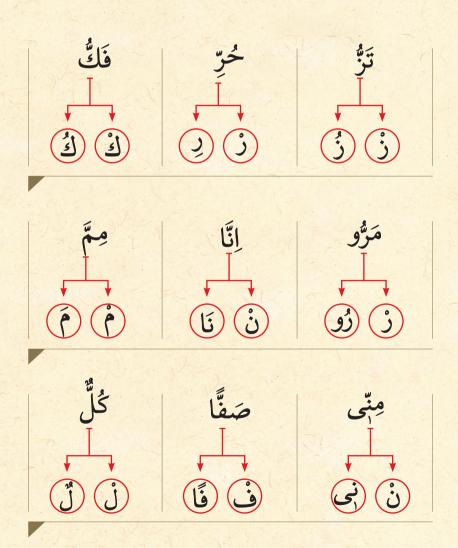


SHADDAH



Shaddah is always used with a harakah. It combines the letter below it with the preceding letter and the letter is read again with its harakah.

Examine the formation and function of shaddah on the following table accompanied by your teacher.



Read and examine the following mushaddad³ words accompanied by your instructor by paying attention to their harakahs.

ػٛڷ	عَدَّ	مِمّا
تَطَّلِعُ	تَبَّتْ	تَوَّابًا
مُسْتَقَرُّ	يُكَذِّبُ	يَمُدُّهُمْ
وَلَا يَحُضُّ	سَحَّارٍ عَلِيمٍ	فَصَلِّ لِرَبِّكَ
بِالْتِ رَبِّنَا	اِمَّا يُعَذِّبُهُمْ	وَيَحِقّ الْقَوْلُ
مِمَّا ذُكِّرُوا	نُسَبِّحُ بِحَمْدِكَ	فَسَوِّيهُنَّ سَبْعَ

^{3.} Mushaddad: The letter with a shaddah above it.



CONSOLIDATION

wo 2 2 2

Apply what you have learned so far on the following verses and consolidate your learning.

وَالنَّشِرُتِ نَشْرًا ﴿ فَالْعُصِفْتِ عَضْفًا ﴿ وَالنَّشِرُتِ نَشْرًا ﴿ فَالْفُرِقْتِ فَرْقًا ﴿ وَالنَّشِرُتِ نَشْرًا ﴿ فَالْفُرِقْتِ فَرْقًا ﴿ وَالنَّمَا فَالْمُلْقِيْتِ ذِكْرًا هَ عُذْرًا اَوْ نُذْرًا ﴿ اِنَّمَا فَالْمُلْقِيْتِ ذِكْرًا هَ فَالْمُلْقِيْتِ ذِكْرًا هَ فَالْمُلْقِيْتِ ذِكْرًا هَ فَاذَا النَّجُومُ طُمِسَتْ ﴿ وَإِذَا النَّجُومُ طُمِسَتْ ﴿ وَإِذَا النَّمَاءُ فُرِجَتْ ﴿ وَإِذَا النَّبُومُ لُمُ يَوْمٍ الجِبَالُ نُسِفَتْ ﴿ وَإِذَا الرَّسُلُ اُقِتَتْ ﴿ لَا يَتَنَا اللَّهُ اللْهُ اللَّهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللْ اللَّهُ الللللْمُ اللللْهُ الللللْمُ اللَّهُ الللللْمُ اللللللْ الللللْمُ الللللللْمُ الللللْمُ اللَّهُ اللللللْمُ اللللللْمُ اللللللْمُ اللللللْمُ اللَّهُ اللللللللللْمُ اللللللْمُ اللَّهُ الللللللللْمُ اللللللْمُ اللللللْمُ اللللللْمُ الللللللْمُ الللللْمُ اللللللللْمُ الللللللْمُ الللللللْمُ اللَّهُ اللللللللْمُ الللْمُ الللللللْمُ الللللْمُ الللللْمُ اللللللْمُ اللللللللْمُ الل

[Mursalat, 1-13]



CHAPTER II

TAJWEED RULES

While reciting the Qur'an, some rules are applied although they do not appear in the text. These rules are called *tajweed*. Tajweed rules simplify and beautify the recitation of the Qur'an.

We will see these rules and practices in this chapter.



OBJECT PRONOUN "HA"

0 - 4

The "ha" (o) letter at the end of the words is called *dhamir (object pronoun)*. Dhamir is either prolonged or not prolonged depending on the state of the preceding and the following letter.

Positions to Prolong

Ha is prolonged when the preceding letter has a harakah. Read the *ha* letters on the following words *rhytmically by prolonging*.

رَبَّهُ	نَبَذَهُ	مَا حَوْلَهُ
اِنَّهُ بِهِمْ	وَأُمَّهُ	لَعَلَّهُ
وَفِصَالُهُ	وَحَمْلُهُ	ایمْسِکُهٔ
يُحَاوِرُهُ	وَمَا نُنَرِّلُهُ	وَجُنُودُهُ
وَكُتُبِهِ	يهْدى به	بغده
فی هٰذِه	وَاخْوَتِهِ	وَرُسُلِهِ

Positions not to Prolong

Ha is not prolonged if the preceding letter is one of the madd letters (alif - waw- ya) or a sukoon letter.

Read the following examples *rhytmically* without prolonging *ha*.

وَمَاْوٰيهُ	اَخَاهُ	اَبَاهُ
وَنْدَيْنَهُ	وَرَفَعْنَاهُ	جَعَلْنَاهُ
فَكَذَّبُوهُ	وَعَرَّرُوهُ	وَجَاعِلُوهُ
وَتُسَبِّحُوهُ	وَنَصَرُوهُ	وَتُوقِرُوهُ
يأتيه	لأبيه	فيه ا
نُوحِيهِ	اَخيه	يُخْزِيهِ
مِنْهُ	عَنْهُ	الَيْهِ
وَاَشْرِكْهُ	لَدُنْهُ	عَلَيْهِ

If the following letter is a *sukoon* or a *mushaddad letter*, *ha* is not prolonged even the preceding letter has a harakah.

Read the examples by paying attention to the rule without prolonging.

لَهُ الدِّينَ	لَهُ الْهُدٰي
بِهِ الرَّحْمَةُ	فَاحْيَا بِهِ الْأَرْضَ
لَهُ اتَّقِ الله	بِيَدِهِ الْمُلْكُ
بِهِ الرَّرْعَ	لَهُ الْمُلْكُ
تَحْمِلُهُ الْمَلْئِكَةُ	لَا تُدْرِكُهُ الْآبْصَارُ
اَخْرَجَهُ الَّذِينَ كَفَرُوا	يَتَخَبَّطُهُ الشَّيْطَانُ

Read the following words by paying attention to the prolonged and not prolonged positions of *ha*.

مَعَهُ السَّعْيَ

فَلَمَّا رَأَتُهُ حَسِبَتْهُ

قَدَّمْتُمُوهُ لَنَا

في هٰذِهِ الدُّنيا

فَوَكَرَهُ مُوسى

اِلَيْهِ يَزِفُّونَ

اِتَّخَذَ اللَّهَ مُويهُ

يَتَعَدُّ خُدُودَهُ

اِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ

فَالْتَقَمَهُ الْحُوتُ

LESSON 15

WAQF

While reciting the Qur'an, at the end of the verses or when the reader is out of breath, stopping duly according to tilawah (recitation) rules is called waqf (stopping). The type of stop is determined according to the last letter and harakah of the word.

Rules of Waqf

 $\sqrt{}$ If the last harakah of the word is *fathah*, *kasrah*, *dammah*, *double kasrah or double dammah*, it turns into *sukoon*. This rule is also applied to the words ending with a shaddah. But, because it is mushaddad, the letter is read with a small nabr⁴ in the voice.

Read and examine the following examples accompanied by your teacher.

Pronunciation	Spelling
رَبِّ الْعٰلَمِينْ	رَبِّ الْعٰلَمِينَ
يُكَذِّبُ بِالدِّينْ	يُكَذِّبُ بِالدِّينِ
بِكُلِّ شَوْءٍ عَلِيمْ اللهُ	بِكُلِّ شَيْءٍ عَلِيمٌ
وَالصُّبْحِ إِذَا تَنَفَّسْ ا	وَالصُّبْحِ إِذَا تَنَفَّسَ ا
وَالسَّمَّاءِ ذَاتِ الْحُبُكُ ﴿	وَالسَّمَّاءِ ذَاتِ الْحُبُكِ

^{4.} Nabr: Pressure on a part or specific letter of the word.

بِهِ الرُّوحُ الْاَمِينُ ﴿ بِهِ الرُّوحُ الْاَمِينُ ﴾ بِهِ الرُّوحُ الْاَمِينُ ﴾

بَعْضُكُمْ لِبَعْضٍ عَدُقٌ ﴿ بَعْضُكُمْ لِبَعْضٍ عَدُوْو ﴿

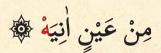
وَنَجَّيْنَهُ مِنَ الْغَمِّ ﴿ وَنَجَّيْنَهُ مِنَ الْغَمْمُ ﴿

لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۞ لِقُلُوبِكُمْ وَقُلُوبِهِنْنَ ۞

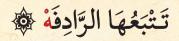
 $\sqrt{}$ If the last letter is a **Ta Marbootah** ($\ddot{\circ}$), ta is turned into a **ha** (\circ) with sukoon.

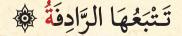
Pronunciation

Spelling









تَصْلَى نَارًا حَامِيَةً ﴿ تَصْلَى نَارًا حَامِيَهُ ﴿

If the last harakah is a *double fathah*, the tanween is turned into a fathah and an Alif Madd (prolonged).

Pronunciation	Spelling
عِبَادِهِ جُزْءًا ١	عِبَادِهِ جُزْءًا ﴿
مِنَ السَّمَاءِ مَاءًا ا	مِنَ السَّمَاءِ مَاءً ۞
وَالنِّشِطْتِ نَشْطًا ﴿	وَالنَّشِطْتِ نَشْطًا ﴿
فَالْمُدَبِّراتِ اَمْرا الله	فَالْمُدَبِّرٰتِ اَمْرًا اللهُ

If the last letter is a madd letter, its waqf is performed as it is written. In this case, the reader should be careful not to prolong the letter much.





RULES OF RA

Ra is pronounced thick or thin depending on its harakah.

Heavy Pronunciation of Ra

 $\sqrt{\text{When its harakah is a } fathah or dammah } (5 - 3).$

وَسَخَّرَ لَكُمْ	وَتَرَكْنَا عَلَيْهِ
رُحَمَاءُ بَيْنَهُمْ	كَشَجَرَةٍ خَبِيثَةٍ
يَكْفُرُونَ بِالرَّحْمٰنِ	مَا يُؤْمَرُونَ

 $\sqrt{}$ When it carries a **sukoon** and the letter before it has a fathah or a dammah ($^{\circ}$ _ _ _ _ $^{\circ}$).

في قَرْيَةٍ	وَالْأَرْضِ
وَمَا نُرْسِلُ	قَالُوا اَرْجِهْ
وَأُمُوْ بِالْعُرْفِ	اِلَيْهِ تُرْجَعُونَ

 $\sqrt{\text{When } \textit{Ra and the preceding letter has a sukoon}}$ and the letter before the preceding letter has fathah or dammah ($\hat{\textbf{y}}$



(As can be seen on the examples above, this case only occurs on the waqf words.)

Light Pronunciation of Ra

 $\sqrt{\text{When it carries a sukoon and the letter before it has a kasrah (ییرُ)}}$

 $\sqrt{}$ When *Ra and the preceding letter has a sukoon* and the letter before the preceding letter has a kasrah (ییٹ)



(As can be seen on the examples above, this case only occurs on the waqf words.)

Apply the rules you have learned on the following verses.

فَشْرِبُونَ شُرْبَ الْهِيمِ

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ا

وَمَاْوْيِهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ الْمُصِيرُ

يَقُولُ الْكُفِرُونَ هٰذَا يَوْمٌ عَسِرٌ ۞

وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ﴾



LAM IN LAFZATULLAH



"Lam" in lafzatullah (the exalted name of Allah) () can be thick or thin. Its pronunciation depends on the harakah of the preceding letter.

Thick Pronunciation

 $\sqrt{}$ When the preceding letter's harakah is fathah or dammah ($\frac{1}{2}$).

اِلَى اللهِ	مَعَ اللهِ	مِنَ اللهِ
رَضِيَ اللهُ	ذَهَبَ اللهُ	خَتَمَ اللهُ
رَسُولُ اللهِ	اَمْرُ اللهِ	دَفْعُ اللهِ
يُؤْتِكُمُ اللهُ	فَوَقْيِهُمُ اللهُ	نَسُوا اللهَ

Thin Pronunciation

 $\sqrt{\text{When the preceding letter's harakah is kasrah (الله)}}$

دُونِ اللهِ	بِإِذْنِ اللهِ	فِي اللهِ
يَفْسَحِ اللهُ	سبيلِ اللهِ	رِزْقِ اللهِ

Read the following words by paying attention to the *Lam* in lafzatullah.

اَمْنُ اللهِ	يَشَاِ اللهُ
بِيَدِ اللهِ	يُخْلِفَ اللهُ
أمِنُوا بِاللهِ	لِسُنَّةِ اللهِ
سَمِعَ اللهُ	وَاسْتَغْفِرِ اللهَ
مِنْ خَشْيَةِ اللهِ	فَضْلِ اللهِ
وَيَمْحُ اللهُ الْبُطِلَ	وَعَدَ اللهُ الْحُسْنِي



IKHFA - IZHAR

IKHFA

If one of the ikhfa letters comes after *a tanween or a nun saakin, ikfha* is performed. The sound of *Nun* is nasalized with a nice tune.

Ikhfa Letters:

i	ج د	ث	ت
ض	ش ص	س	j
خ	ف ق	ظ	ط

Read the following examples with your instructor by nasalizing the voice with a nice tune.

مِنْ جُوعٍ	رَحْمَةً ثُمَّ	اَنْ تَذْبَحُوا
أنْزِلَ عَلَيْهِ	بسِطٌ ذِرَاعَيْهِ	مِنْ دُونِهِ
جِمْلَةٌ صُفْرٌ	إذًا شَطَطًا	مِنْ سُلَيْمٰنَ
مَثَلًا ظَلَّ	قَوْمٌ طَاغُونَ	مِنْ ضُرِّ
زَوْجٍ كَرِيمٍ	مِنْ قَرْنِ	كُنْ فَيَكُونُ

IZHAR

If *one of the izhar letters* comes after a tanween or a nun saakin, *izhar* is performed. The *nun* sound is *not* nasalized.

Izhar Letters:



Read the following examples accompanied by your teacher.

وَلَا مِنْ خَلْفِهِ خُلُقٍ عَظِيمٍ

ميشقًا غَلِيظًا وهُمْ يَنْهَوْنَ

Read the following verses by paying attention to performing ikhfa and izhar.

كَمَنْ هُوَ خُلِدٌ فِي النَّارِ وَسُقُوا مَّاءً حَمِيمًا فَمَنْ هُو خَلِدٌ فِي النَّارِ وَسُقُوا مَّاءً حَمِيمًا فَقَطَّعَ امْغَاءَهُمْ

كَمَثَلِ ربح فِيهَا صِرُ أَصَابَتْ حَرْثَ قَوْمٍ فَمُ اللَّهُمُ ال

اَوْ تُخفُوهُ اَوْ تَعْفُوا عَنْ شَوءٍ فَاِنَّ اللهَ كَانَ عَفُوا عَنْ شَوءٍ فَاِنَّ اللهَ كَانَ عَفُوًّا قَدِيرًا اللهَ كَانَ عَفُوًّا قَدِيرًا

فَمَنْ أَمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿



IDGHAM WITHOUT GHUNNAH

ر ن _ ال ر

If *Lam* or *Ra* comes after a tanween or a *Nun* saakin, *Nun* turns into *Lam* or *Ra*. These letters are pronounced as mushaddad. This is called *Idgham without Ghunnah*.

Read and examine the following examples accompanied by your teacher.

Pronunciation	Spelling
مِرَّبِهِمْ	مِنْ رَبِّهِمْ
مَثَلَرَّجُلَيْنِ	مَثَلًا رَجُلَيْنِ
غَفُورُ رَّحِيمٌ	غَفُورٌ رَحِيمٌ
فَالَّمْ تَفْعَلُوا	فَإِنْ لَمْ تَفْعَلُوا
ۿؙۮؘڵؚؖڶؙؙٛڡؙؾؘؘؘۜٛۊؚڽڹؘ	هُدًى لِلْمُتَّقِينَ
ذٰلِكُمْ خَيْرُلِّكُمْ	ذٰلِكُمْ خَيْرٌ لَكُمْ

Apply the tajweed rules that have been learned until this lesson (Dhamir, Waqf, Lafzatullah, Rules of Ra, Ikhfa, Izhar, Idgham without Ghunnah) on the following verses.

كِتْبُ أَنْزَلْنَهُ إِلَيْكَ مُبْرَكُ لِيَدَّبَّرُوا عَالَيتِهِ اللهِ

وَمَّا اَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ اللهُ

لَا يُحِبُّ اللهُ الْجَهْرَ بِالشَّوءِ مِنَ الْقَوْلِ الْشَوءِ مِنَ الْقَوْلِ اللهِ اللهُ

مَثَلًا رَجُلًا فِيهِ شُرَكَّاءُ مُتَشْكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ ﴿

وَقَالَ نُوحُ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مَقَالًا الْأَرْضِ مِنَ الْكُفِرِينَ دَيَّارًا اللهِ



IDGHAM WITH GHUNNAH

Examine and read the following examples accompanied by your teacher.

Pronunciation	Spelling
خَيْرُنُّرُلًا	خَيْرٌ نُزُلًا
كُلَّ ثُمِدُّ	كُلَّا نُمِدُّ
مُغَيِّرًا نِّعْمَةً	مُغَيِّرًا نِعْمَةً
اِلَّا بَشَـرُ مِّثْلُنَا	اِلَّا بَشَرٌ مِثْلُنَا
وَكُمِّنَ الشَّكِرِينَ	وَكُنْ مِنَ الشَّكِرِينَ
عِفْريتُ مِّنَ الْجِنِّ	عِفْرِيثُ مِنَ الْجِنِّ

For the idghams with the letters $\frac{3}{2}$, nasalizing should be done; the ghunnah should not be forgotten. This practice, pronunciation of which cannot be expressed while writing, should be studied accompanied by your teacher.

آنْ يُؤْمِنُوا لَكُمْ

مِنْ وَرَقَةٍ

كفِرَةُ يَرَوْنَهُمْ

لِقَوْمٍ يُوقِنُونَ

ذٰلِكَ كَيْلُ يَسِيرٌ

وَلِيَ نَعْجَةٌ وَحِدَةٌ

عَلَى وَهْنٍ وَفِصَالُهُ

مِنَ اللهِ مِنْ وَاقٍ

مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

اَنْ يُوصَلَ وَيُفْسِدُونَ

وَرَيْحَانُ وَجَنَّتُ نَعِيمٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلُ

Recite the following verses.

فَجَعَلْنَهُ فِي قَرَارٍ مَكِينٍ ﴿ اللَّي قَدَرٍ مَعْلُومٍ ﴿

اَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿

سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِي يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلْلُ اللهِ

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَّاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ ﴿

وَيْلُ يَوْمَئِدٍ لِلْمُكَدِّبِينَ ﴿ إِنَّ الْمُتَّقِينَ فِي الْمُتَّقِينَ فِي الْمُتَّقِينَ فِي طِلْلِ وَعُيُونٍ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّاللّلْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّالَّ الل

فى سَمُوم وَحَمِيمٍ ﴿ وَظِلٍّ مِنْ يَحْمُوم ﴿ فَي سَمُومِ وَحَمِيمٍ ﴿ وَظِلٍّ مِنْ يَحْمُومِ ﴿ لَا تَارِدٍ وَلَا كَرِيمٍ ﴿



IDGHAM MITHLAIN WITH GHUNNAH

If a *mim saakin* and a *mim with harakah* or a *nun saakin* and a *nun with harakah* come together in different words, *Idgham Mithlain with Ghunnah* is made. The first letter is not pronounced, the second letter is pronounced as mushaddad with a nasal voice.

Read and examine the following examples accompanied by your teacher.

Pronunciation	Spelling
ٱنُّهْلِكَ	اَنْ نُهْلِكَ
لَثُؤْمِنَ	لَنْ نُؤْمِنَ
اِنّسينا	اِنْ نَسِينَا
وَهُ مِّنْ فَنَعٍ	وَهُمْ مِنْ فَزَعٍ
بِهِ مِنْ خَلْفِهِمْ	بِهِمْ مِنْ خَلْفِهِمْ
وَانْتُ مُعْرِضُونَ	وَانْتُمْ مُعْرِضُونَ
شُهَدَّاءَكُ مِنْ دُونِ	شُهَدَّاءَكُمْ مِنْ دُونِ

Recite the following verses.

فَلَمَّا قُضِى وَلَّوْا اللَّى قَوْمِهِمْ مُنْذِرِينَ ﴿

وَأَنَّا ظَنَنَّا أَنْ لَنْ نُعجِزَ اللهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا ۞

وَمَّا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَوَمَّا أَنْفَقْتُمْ مِنْ نَذْرٍ فَا فَإِنَّ اللهَ يَعْلَمُهُ وَمَا لِلظِّلِمِينَ مِنْ أَنْصَارٍ اللهِ فَإِنَّ اللهَ يَعْلَمُهُ وَمَا لِلظِّلِمِينَ مِنْ أَنْصَارٍ اللهِ

قَالُوا لِشُعَيْبُ أَصَلْتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللّ

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللهَ يَمُنُّ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ﴿



IQLAB - IKHFA SHAFAWI

IQLAB

If a *Ba with harakah* comes after a tanween or a nun saakin, *iqlab* is performed.

The *Nun* sound is completely turned into *Mim*. After pronouncing *Mim* with a nasal voice, reciting should be continued with the *Ba* sound without pausing.

Read and examine the following examples accompanied by your teacher.

Pronunciation	nunciation Spelling	
يَمْبُوعًا	يَنْبُوعًا	
وَمَا يَمْبَغِي	وَمَا يَنْبَغِي	
يُؤْمِمْ بِاللهِ	يُؤْمِنْ بِاللهِ	
شَدِيدُمْ بِمَا	شَدِيدٌ بِمَا	
جَمِيعَمْ بَعْضُكُمْ	جَمِيعًا بَعْضُكُمْ	

IKHFA SHAFAWI

When a Mim saakin and a Ba with harakah come together, Ikhfa Shafawi is performed. The Mim sound is nasally performed without pausing, and the recitation is continued with the Ba sound.

Read and examine the following examples accompanied by your teacher.

اَمْ بِهِ جِنَّةٌ

رَبُّهُمْ بِذَنْبِهِ

وَلَسْتُمْ بِاحِدِيهِ

وَيَاْمُرُكُمْ بِالْفَحْشَاءِ

فَيُسْحِتَكُمْ بِعَذَابِ

آمْ بِطَاهِرٍ مِنَ الْقَوْلِ خُذُوا مَّا الَّيْنَا كُمْ بِقُوَّةٍ

Read the following examples of Iqlab and Ikhfa Shafawi.

وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمْنٍ اللهِ

وَلَا تَاْكُلُوا آمْوٰلَكُمْ بَيْنَكُمْ ﴾

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿

وَفِي ذَٰلِكُمْ بَلَّاءٌ مِنْ رَبِّكُمْ ۞

حِكْمَةٌ بلِلغَةٌ فَمَا تُغْنِ النُّذُرُ ﴿

وَنَبِّنْهُمْ أَنَّ الْمَّاءَ قِسْمَةٌ بَيْنَهُمْ



IDGHAM MITHLAIN WITHOUT GHUNNAH

If the letters except for *Nun* and *Mim* come together with themselves in different words, first of which is saakin and the latter carrying a harakah, *Idgham Mithlain without Ghunnah* is performed. The first letter is not pronounced while the second is pronounced as mushaddad.

Read and examine the following examples.

Pronunciation	Spelling	
اِذَّهَبَ	اِذْ ذَهَبَ	
وَقَدَّخَلُوا	وَقَدْ دَخَلُوا	
وَاذْكُرَّبَّكَ	وَاذْكُرْ رَبَّكَ	
لَمْ تَسْتَطِعًلَيْهِ	لَمْ تَسْتَطِعْ عَلَيْهِ	
فَمَا رَبِحَتِّجْرَتُهُمْ	فَمَا رَبِحَتْ تِجْرَتُهُمْ	

Recite the following verses by paying attention to the tajweed rules.

آيْنَ مَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ الْمَوْتُ

إذا مَا اتَّقَوْا وَامْنُوا وَعَمِلُوا الصَّلِحْتِ اللهِ

وَيَجْعَلْ لَكُمْ جَنَّتٍ وَيَجْعَلْ لَكُمْ أَنْهُرًا ١

فَاوْحَيْنَا إِلَى مُوسَى آنِ اصْرِبْ بِعَصَاكَ الْبَحْرَ اللهُ

إِذَا طَلَعَتْ تَرُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ



IDGHAM MUTAQARIBAIN IDGHAM MUTAJANISAIN

Idgham Mutaqaribain

When *Lam* and *Ra* come together in different words, *Lam* being saakin and *Ra* carrying a harakah, *idgham mutaqaribain* is performed.

Lam is not pronounced while **Ra** is pronounced as mushaddad. Read and examine the following examples.

Pronunciation	Spelling	
بَرَّفَعَهُ اللهُ	بَلْ رَفَعَهُ اللهُ	
فَقُرَّبُّكُمْ	فَقُلْ رَبُّكُمْ	
بَرَّبُّكُمْ	بَلْ رَبُّكُمْ	
وقُرَّبِ	وَقُلْ رَبِّ	

Recite the following verses by paying attention to the above-mentioned rule.

وَقُلْ رَبِّ اَنْزِلْنِي مُنْزَلًا مُبَارَكًا ﴿

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوٰتِ وَالْأَرْضِ

بَلْ رَفَعَهُ اللهُ اِلَيْهِ وَكَانَ اللهُ عَزِيرًا حَكِيمًا ﴾

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وسِعَةٍ ا

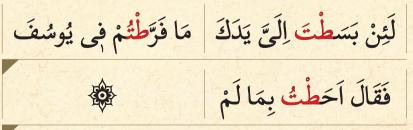
Idgham Mutajanisain

When the following letters which are given in groups come together in different words, first of them being saakin and the second carrying a harakah, *idgham mutajanisain* is performed. The first letter is not pronounced while the second one is pronounced as mushaddad.

Read and examine the following examples accompanied by your teacher.

Pronunciation	Spelling	
وَدَّطَّائِفَةُ	وَدَّتْ طَّائِفَةٌ	
اَثْقَلَدَّعَوَا اللهَ	اَثْقَلَتْ دَعَوا الله	
قَتَّبَيَّنَ الرُّشْدُ	قَدْ تَبَيَّنَ الرُّشْدُ	
اِذْ هَمَّطَّائِفَتَانِ	اِذْ هَمَّتْ طَّائِفَتَانِ	
اظَّلَمْوا انْفُسَهُمْ	إذْ ظَلَمُوا أَنْفُسَهُمْ	

On the following examples, idgham begins with \checkmark sound and ends with, sound. Qalqalah is not made because of idgham.

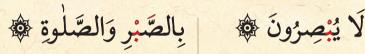


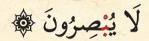


QALQALAH

the middle or at the end of the word, the letter's sound is vibrated. It is called galgalah.

Read and examine the following galgalah examples accompanied by your teacher.





نَجْرَى الْمُجْرِمِينَ ﴿ اَفَنَجْعَلُ الْمُسْلِمِينَ ﴿ اَفَنَجْعَلُ الْمُسْلِمِينَ ﴾



كَذٰلِكَ كِدْنَا لِيُوسُفَ ﴿ لَمْ يَلِدُ وَلَمْ يُولَدُ ﴾

شَطْرَ الْمَسْجِدِ الْحَرَامِ ﴿ اَزْكَى لَكُمْ وَاطْهَرُ ﴾

يُحِبُّ الْمُقْسِطِينَ ﴿ مَا هُمْ مُقْتَرِفُونَ ﴿ يُحِبُّ الْمُقْسِطِينَ ﴾

Recite the following page by paying attention to qalqalah rules.

وَوَهَبْنَا لِدَاوُدَ سُلَيْمُنَ نِعْمَ الْعَبْدُ اِنَّهَ آوَّابٌ ﴿ إِذْ عُرضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِيٰتُ الْجِيَادُ ﴿ فَقَالَ اِنِّي آحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿ رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالشُّوقِ وَالْأَعْنَاقِ ، وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَالْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ انَابَ ﴿ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

[Sad, 37/30-35]

MADD AL-TABI'I - MADD AL-MUTTASIL MADD AL-MUNFASIL

Prolonging the letters for different amounts beautifies the tilawah. This is called *Madd*. The amount to prolong the letters with madd is determined according to their positions. While prolonging amount is determined, huruf almadd *(madd letters)* and sabab al-madd *(reasons of madd)* are decisive.

These two concepts can be explained as follows:

Huruf al-Madd (Madd Letters): (| - | - |

Alif without harakah, preceding letter carries fathah	Waw without harakah, preceding letter carries dammah	Ya without harakah, preceding letter carries kasrah
	<u>م</u> و	ر ی

Sabab al-Madd (Reasons of Madd):

They are the factors that require prolonging longer than madd al-tabi'i. Examine these factors on the following table:

Hamza	Sukoon	Shaddah	Sukoon al-Aridh (The harakah that turns into sukoon)
2		<u>w</u> (<u> </u>

Madd al-Tabi'i

If there is no *sabab al-madd* after the madd letters, *Madd al-Tabi'i* is performed. It is also called *Madd al-Asli*. The letter should not be prolonged too much for Madd al-Tabi'i.

Read the following examples of madd al-tabi'i accompanied by your teacher.

اَرْسَلْنَاكَ	وَمِمَّا رَزَقْنَهُمْ	عَذَابًا
يَدْعُونَ	يُرْضُونَكُمْ	يُؤْمِنُونَ
تَسْبِيحَهُمْ	جَدِيدًا ﴿	قَلِيلًا

Madd al-Muttasil

When one of the madd letters and *Hamza* from *Sabab al-Madd* (\$\varepsilon\$) come together in the same word, the letter before the madd letter is prolonged four times longer than madd al-tabi'i. This is called *Madd al-Muttasil*.

(~) This sign shows that the letter below it should be prolonged more.

Read and examine the following examples of madd al-muttasil accompanied by your teacher.

Madd al-Munfasil

When one of the madd letters and *Hamza* () come together in different words, the letter before the madd letter is prolonged four times longer than madd al-tabi'i. This is called *Madd al-Munfasil*.

Read and examine the following examples accompanied by your teacher.



MADD AL-LAZIM - MADD AL-ARIDH MADD AL-LEEN

Madd al-Lazim

When a sukoon or a shaddah comes after the madd letters *in the same word*, the letter before the madd letter is pronounced by prolonging four times longer than the normal. This is called *Madd al-Lazim*.

Read and examine the examples accompanied by your teacher.



Note: Other examples of Madd al-Lazim are given under the title of Huruf al-Mugatta'ah.

Madd al-Aridh (Madd al-Waqf)

When *Sukoon al-Aridh* comes after the madd letters, *Madd al-Aridh* is performed. This madd only occurs on the words of waqf, and the letter before the madd is prolonged.

Read and examine the examples accompanied by your teacher.



Madd al-Leen

When a leen letter and a sukoon come together, *Madd al-Leen* is performed. A *leen letter* is *waw* or *ya* with a sukoon and the preceding letter of which is a fathah ().

In this rule, the leen letter is prolonged *itself*. *Madd al-Leen* occurs *on the words which waqf is performed*, and on the letter *Ayn* in huruf al muqatta'ah.

Read and examine the following examples accompanied by your teacher.



Recite the following verses by paying attention to the madds and their prolonging amounts.

مِنْ قَبْلِ أَنْ يَتَمَاسًا ﴿ وَلَيْسَ بِضَّارِّهِمْ ﴿

وَمَنْ يُشَاقِّ اللَّهَ ﴿

يُوَادُّونَ مَنْ خَادَّ الله 🕸

وَخَاجَّهُ قَوْمُهُ قَالَ اَتُحَجَّونِي فِي اللهِ وَقَدْ هَدينِ اللهِ وَقَدْ هَدينِ

وَلَا اَقُولُ لَكُمْ عِنْدِى خَزَائِنُ اللهِ وَلَا اَعْلَمُ اللهِ وَلَا اَعْلَمُ اللهِ وَلَا اَعْلَمُ اللهُ وَلَا اَقُولُ لِللَّذِينَ اللهُ عَيْبً اللهُ خَيْرًا اللهُ خَيْرًا اللهُ خَيْرًا اللهُ خَيْرًا اللهُ خَيْرًا اللهُ خَيْرًا اللهُ عَيْدًا اللهُ عَيْدًا اللهُ عَيْدًا اللهُ عَيْدًا اللهُ عَيْدًا اللهُ عَيْدًا اللهُ عَيْدًا اللهُ عَيْدًا اللهُ عَيْدًا اللهُ عَيْدًا اللهُ عَيْرًا اللهُ عَيْدًا اللهُ عَلَى اللهُ عَيْدًا اللهُ عَلَيْدًا اللهُ عَلَى اللهُ عَلَيْدًا اللهُ عَلَى اللهُ عَلَيْدًا اللهُ عَلَى اللهُ عَلَيْدًا اللهُ عَلَى اللهُ عَلَيْدًا اللهُ عَلَيْدًا اللهُ عَلَيْدًا عَلَيْدًا اللهُ عَلَيْدًا عَلَيْدًا عَلَيْدًا عَلَيْدًا عَلَيْدًا عَلَيْدًا عَلَيْدًا عَلَا عَلَيْدًا عَلَا عَلَيْدًا عَلَيْدًا عَلَا عَلَيْدًا عَلَا عَلَيْدًا عَلَيْدًا عَلَا عَلَيْدًا عَلَيْدًا عَلَا عَلَيْدًا عَلَا

وَشَاهِدٍ وَمَشْهُودٍ ﴿ وَمَشْهُودٍ ﴿ وَمَشْهُودٍ ﴿ وَمَشْهُودٍ ﴾ قُتِلَ اَصْحٰبُ الْأُخْدُودِ ﴾

عَلَّمَ الْقُرْءَانَ ﴿ خَلَقَ الْإِنْسُنَ ﴿ عَلَّمَهُ الْبَيَانَ ﴿ خَلَقَ الْإِنْسُنَ ﴿ عَلَّمَهُ الْبَيَانَ ﴿

بَلِ اللَّذِينَ كَفَرُوا فِي تَكْذِيبٍ اللَّهُ مِنْ وَرَّائِهِمْ مُحِيطٌ اللهُ مِنْ وَرَّائِهِمْ مُحِيطٌ اللهُ مِنْ وَرَّائِهِمْ مُحِيطٌ اللهُ مِنْ وَرَّائِهِمْ مُحِيطٌ اللهُ مِنْ وَرَّائِهِمْ مُحِيدٌ اللهُ مَلْ هُوَ قُرْءَانٌ مَجِيدٌ اللهُ

لإيلفِ قُرَيْشٍ ﴿ إيلفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿ فَلْيَعْبُدُوا رَبَّ هٰذَا الْبَيْتِ ﴿ وَالصَّيْفِ ﴿ فَلْيَعْبُدُوا رَبَّ هٰذَا الْبَيْتِ ﴿ وَالصَّيْفِ مَنْ خَوْفٍ ﴾ اللَّذَى اَطْعَمَهُمْ مِنْ جُوعٍ وَامْنَهُمْ مِنْ خَوْفٍ ﴾



HURUF AL-MUQATTA'AH

Some of the surahs (chapters) begin with the letters without harakahs. These letters, which are called "the Huruf al-Muqatta'ah", are recited with their names.

On the following table, the pronunciation of these letters and occuring tajweed rules are explained.

Recite and examine the verses accompanied by your teacher.

Explanation	Pronunciation	Spelling
Alif is not prolonged; Lam is prolonged (Madd al-Lazim). Mim is prolonged (Madd al-Lazim). Besides, Mim is pronounced with ghunnah for two beats. (Idgham Mithlain with Ghunnah)	الِفْ لَامِّيمْ ﴿	الَّمَ 🐡
Alif is not prolonged; Lam is prolonged (Madd al-Lazim). Mim is prolonged (Madd al-Lazim). Besides, Mim is pronounced with ghunnah for two beats. (Idgham Mithlain with Ghunnah). Sad is prolonged (Madd al-Lazim). In addition, qalqalah is performed on Dal.	الِف لَامِّيمْ صَادْ ﴿	الَّمْضَ ۞
Alif is not prolonged; Lam is prolonged (Madd al-Lazim). Ra is prolonged (Madd al-Tabi'i).	اَلِفْ لَامْ رَا ﴿	الَّوْرُ ﴿

Alif is not prolonged; Lam is prolonged (Madd al-Lazim). Mim is prolonged (Madd al-Lazim). Besides, Mim is pronounced with ghunnah for two beats (Idgham Mithlain with Ghunnah). Ra is prolonged (Madd al-Tabi'i).	اكِفْ لَامِيمْ رَا ﴿	الآمر ﴿
Kaf is prolonged (Madd al-Lazim). Ha and Ya are prolonged (Madd al-Tabi'i). 'Ayn is prolonged (Madd al-Leen). Besides, ikhfa is performed on Nun. Sad is prolonged (Madd al-Lazim). In addition, qalqalah is made on Dal.	كَافْ هَا يَا عَيْنْ صَادْ ﴿	كَهٰيْعَضَ ۞
Both of the letters are prolonged (Madd al-Tabi'i).	طَاهَا	طه
Ta is prolonged (Madd al-Tabi'i). Sin is prolonged (Madd al-Lazim). Mim is prolonged (Madd al-Lazim). Besides, Mim is pronounced with ghunnah for two beats. (Idgham with Ghunnah).	طَاسِيمِّيمْ ۞	طسم پ
Ta is prolonged (Madd al-Tabi'i). Sin is prolonged (Madd al-Lazim).	طَاسِينْ ۵	طش پ

Ta is prolonged (Madd al-Tabi'i). Sin is prolonged (Madd al-Lazim).	طاسين پ	طتس پ
Ya is prolonged (Madd al-Tabi'i). Sin is prolonged (Madd al-Lazim).	ياسين پ	يس 🏟
Sad is prolonged (Madd al-Lazim). Besides, qalqalah is performed on Dal and the reciting is continued without waqf.	صَاد	ض
Ha is prolonged (Madd al- Tabi'i). Mim is prolonged (Madd al-Lazim).	حَامِيمْ ﴿	حَمَ ﴿
*Ayn is prolonged (Madd al- Leen). Besides, ikhfa is performed on <i>Nun. Sin</i> is prolonged (Madd al-Lazim). Ikhfa is performed on <i>Nun. Qaf</i> is prolonged (Madd al-Lazim).	عَيْنْ سِينْ قَافْ ﴿	عَسَقَ ۞
Qaf is prolonged (Madd al-Lazim).	قَافْ ۞	قَ ۞
Nun is prolonged (Madd al- Lazim). The reciting is continued without waqf by performing izhar.	ئون	õ



CONTINUING AFTER THE WORDS WITH TANWEEN

While continuing the sukoon and mushaddad letters after the words with tanween, the tanween turns into the harakah of its kind (double fathah turns into fathah; double kasrah turns into kasrah and double dammah turns into dammah), another *Nun with kasrah* ($\dot{\circ}$) is added and reciting is proceeded by pronouncing this way.

Read and examine the following examples accompanied by your teacher.

Pronunciation	Spelling
جَمِيعَنِ الَّذِي	جَمِيعًانِ النَّذِي
قَوْمَنِ اللهُ مُهْلِكُهُمْ	قَوْمًا إِ اللهُ مُهْلِكُهُمْ
كَرَمَادِنِ اشْتَدَّتْ	كَرَمَادِنِ اشْتَدَّتْ
خَبِيثَةِنِ اجْتُشَّتْ	خَبِيثَةٍ اجْتُثَّتْ
وَنَادٰى نُوحُنِ ابْنَهُ	وَنَادٰى نُوحُ إِبْنَهُ
خَيْرُنِ اطْمَانَّ بِهِ	خَيْرُ اطْمَانَ بِهِ

LESSON 30

PRACTICE

Recite the following surahs *rhytmically* by paying attention to the tajweed rules.



SURAH AL-FATIHA

بيني خالجي المراجع المحتاد الم

الْحَمْدُ اللهِ رَبِّ الْعُلَمِينَ ﴿٢﴾ الرَّحْمْنِ الرَّحِيمِ ﴿٣﴾ مْلِكِ
يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ إِهْدِنَا
الصِّراطَ الْمُسْتَقِيمَ ﴿٦﴾ صِراطَ الَّذِينَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْصِّراطَ الْمُسْتَقِيمَ ﴿٦﴾ صِراطَ الَّذِينَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمُغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِينَ ﴿٧﴾

SURAH AL-BAQARAH, 1-5

بيئي في الله التجمر التجانية

الَّمْ ﴿١﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ أَفِيهِ أَهُدًى لِلْمُتَّقِينَ ﴿٢﴾ اللَّمْ فَرَى لِلْمُتَّقِينَ ﴿٢﴾ اللَّهٰ يُوفِئُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلُوةَ وَمِمَّا رَزَقْنَهُمْ يُنْفِقُونَ ﴿٣﴾ وَاللَّذِينَ يُؤْمِنُونَ بِمَّا أُنْزِلَ اللَّيْكَ وَمَّا أُنْزِلَ مِنْ يُنْفِقُونَ ﴿٤﴾ أُولِئِكَ عَلَى هُدًى مِنْ قَبْلِكَ وَبِالْأُخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولِئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولِئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

SURAH AL-FIL

بيشي خِلْلُو الرَّحِمُ الرَّحِمُ الرَّحِينَ فِي

الَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحٰبِ الْفِيلِ ﴿١﴾ الَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيلٌ ﴿٣﴾ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيلٌ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَأْخُولٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَأْخُولٍ ﴿٥﴾

SURAH AL-QURAYSH

بيثي غِاللَّهُ الرَّجِيِّ إِلَّهُ الرَّجِيِّ فِي

لِإِيلْفِ قُرَيْشٍ ﴿ () إِيلْفِهِمْ رِحْلَةَ الشِّتَّاءِ وَالصَّيْفِ ﴿ ٢ ﴾ فَلْيَعْبُدُوا رَبَّ هٰذَا الْبَيْتِ ﴿ ٣ ﴾ اللَّذِي اَطْعَمَهُمْ مِنْ جُوعٍ فَلْيَعْبُدُوا رَبَّ هٰذَا الْبَيْتِ ﴿ ٣ ﴾ اللَّذِي اَطْعَمَهُمْ مِنْ جُوعٍ وَعَامَنَهُمْ مِنْ خَوْفٍ ﴿ ٤ ﴾

SURAH AL-MA'UN

بيئي ﴿ يُلْكُ الرِّجِمُ الرَّجِمُ الرَّجِينَ فِي

اَرْءَيْتَ الَّذِى يُكَذِّبُ بِالدِّينِ ﴿١﴾ فَلْلِكَ اللَّذِى يَدُعُ اللَّذِى يَدُعُ اللَّذِى يَدُعُ الْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ ﴿٣﴾ فَوَيْلُ الْيَتِيمَ ﴿٢﴾ فَوَيْلُ اللَّهُ صَلَّيْنَ ﴿٤﴾ اللَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ اللَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ اللَّذِينَ هُمْ يُرَاؤُنَ ﴿٢﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

SURAH AL-KAWTHAR

بيئي ﴿ يُولِلْهُ الرَّحِمُ الرَّحِيُّ فِر

اِنَّا اَعْطَیْنٰکَ الْکَوْثَرَ ﴿ ١ ﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿ ٢ ﴾ اِنَّا اَعْطَیْنٰکَ الْکَوْثَر ﴿ ٢ ﴾ اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ﴿ ٣ ﴾

SURAH AL-KAFIRUN

بِيْرِ بِي اللَّهِ الرَّجِيِّ إِلَّهُ الرَّجِيِّ إِلَّهُ الرَّجِيِّ إِلَّهُ الرَّجِيِّ إِلَّهُ الرَّجِيِّ إِلَّهُ الرَّالِمِينَ المَّالِمُ الرَّالِحِينَ إِلَا الرَّالِمُ الرَّالْمُ الرَّالِمُ الرَّالِمُ الرَّالْمُ الرَّالْمُ الرَّالِمُ الرَّالْمُ الرَّالْمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالْمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالِمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالِمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالِمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالْمُ الرَّالِمُ الرَّالْمُ الرَّالْمُ الْمُلِمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلِمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمِلْمُ الْمُلْمُ الْمُلْمُ ا

قُلْ يَاَيُّهَا الْكُفِرُونَ ﴿ () لَا اَعْبُدُ مَا تَعْبُدُونَ ﴿ ٢ ﴾ وَلَا اَنْتُمْ عَبِدُونَ مَا اَعْبُدُ ﴿ ٤ ﴾ وَلَا اَنْتُمْ عَبِدُونَ مَا اَعْبُدُ ﴿ ٤ ﴾ وَلَا اَنْتُمْ عَبِدُونَ مَا اَعْبُدُ ﴿ ٥ ﴾ وَلَا اَنْتُمْ عَبِدُونَ مَا اَعْبُدُ ﴿ ٥ ﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿ ٦ ﴾ عَبِدُونَ مَا اَعْبُدُ ﴿ ٥ ﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿ ٦ ﴾

SURAH AL-NASR

بيئي بالرَّجِمُ الرَّجِمُ الرَّجِمُ الرَّجِينَ فِي

إِذَا جَمَاءَ نَصْرُ اللهِ وَالْفَتْحُ ﴿ ١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي رَبِّكَ وَاسْتَغْفِرْهُ ﴿ فَسَبَّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ﴿ فَسَبَّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ﴿ إِلَيْ اللهِ اَفْوَاجًا ﴿ ٣﴾ إِنَّهُ كَانَ تَوَّابًا ﴿ ٣﴾

SURAH AL-LAHAB

بيئي بَيْنِ اللَّهُ الرَّجِيِّ إِلَّهُ الرَّجِيِّ فِي

تَبَّتْ يَدَّا أَبِي لَهَبٍ وَتَبُّ ﴿ () مَّا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبُ ﴿ ٢ ﴾ مَّا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبُ ﴿ ٢ ﴾ وَامْرَأَتُهُ حَمَّالَةَ كَسَبُ ﴿ ٢ ﴾ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿ ٤ ﴾ في جيدِهَا حَبْلٌ مِنْ مَسَدٍ ﴿ ٥ ﴾ الْحَطَبِ ﴿ ٤ ﴾ في جيدِهَا حَبْلٌ مِنْ مَسَدٍ ﴿ ٥ ﴾

SURAH AL-IKHLAS

بيئي ﴿ يَاللُّهُ الرَّحِمُ الرَّحِمُ الرَّحِيثُ فِر

قُلْ هُوَ اللهُ اَحَدُّ ﴿ ١ ﴾ اللهُ الصَّمَدُ ﴿ ٢ ﴾ لَمْ يَلِدْ وَلَمْ يُولَدُ ﴿ ٣ ﴾ وَلَمْ يُولَدُ ﴿ ٣ ﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا اَحَدٌ ﴿ ٤ ﴾

SURAH AL-FALAQ

بيئي في الله التحمر الرجي في المعمد التحيث في المعمد المعم

قُلْ اَعُوذُ بِرَبِ الْفَلَقِ ﴿ () مِنْ شَرِّ مَا خَلَقَ ﴿ ٢ ﴾ وَمِنْ شَرِّ عَا خَلَقَ ﴿ ٢ ﴾ وَمِنْ شَرِّ عَاسِةٍ النَّفَّا ﴿ ٤ ﴾ غَاسِقٍ إِذَا وَقَبُ ﴿ ٣ ﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿ ٥ ﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿ ٥ ﴾

SURAH AL-NAS

بيئي بالتحالج التحيية

قُلْ اَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ اِلْهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسُواسِ الْحَنَّاسِ ﴿٤﴾ اللَّذِي يُوسُوسُ فِي صُدُورِ مِنْ شَرِّ الْوَسُواسِ الْحَنَّاسِ ﴿٤﴾ النَّاسِ ﴿٦﴾ النَّاسِ ﴿٦﴾

SURAH AL-HASHR, 22-24

بيئي ﴿ اللَّهُ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينَ الرَّحِينُ إِلْحِينَ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينُ إِلَّهُ عِنْ الرَّحِينَ إِلَّهُ عِنْ الرَّحِينَ إِلَّهُ عِنْ الرَّحِينَ إِلَّهُ عِنْ الرَّحِينَ إِلَّهُ عِنْ الرَّحِينَ إِلَّهُ عِنْ الرَّحِينَ إِلَّهُ عِنْ الرَّحِينَ الرَّحْمِينُ إِلَّهُ عِنْ إِلَّهُ عِنْ إِلَّهُ عِنْ إِلَّهُ عِنْ إِلَّهُ عِنْ إِلَّهُ عِنْ إِلَيْكُونُ إِلَّهُ عِنْ إِلَّهُ عِنْ إِلَّهُ عِنْ إِلَّهُ عِنْ إِلَّهُ عِنْ إِلَّهُ عِنْ إِلَّهُ عِنْ إِلَّهِ عِنْ إِلَّهُ عِنْ إِلَّهُ عِنْ إِلَيْكُونِ إِلَّهُ عِنْ إِلَيْكُونِ إِلَيْكُونِ إِلَّهُ عِنْ إِلَيْكُونِ أَلِيلِي الْحِيلِ إِلَّهُ عِلْمُ الْحِيلِ إِلَّهُ عِلَى إِلْمُ إِلَّهِ عِلْمُ الْحِيلُ إِلَّهِ عِنْ إِلْمِنْ أَلِلْمُ عِلَيْكُونِ الْح

هُوَ اللهُ الَّذِى لِلَّا الْهَ إِلَّا هُوَ عَلِمُ الْغَيْبِ وَالشَّهِدَةِ هُوَ الرَّحْمَٰنُ الْرَّحِيمُ (٢٢) هُوَ اللهُ الَّذِى لِلَّا اِلٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ الرَّحِيمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحٰنَ السَّلْمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحٰنَ اللهِ عَمَّا يُشْرِكُونَ (٢٣) هُوَ اللهُ الْخُلِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ اللهِ عَمَّا يُشْرِكُونَ (٢٣) هُوَ اللهُ الْخُلِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاللهِ عَمَّا يُشْرِكُونَ (٢٤) هُوَ اللهُ الْخَلِقُ السَّمْوٰتِ وَالْاَرْضِ وَهُوَ اللهُ الْحَكِيمُ (٢٤)

AYAT AL-KURSI (SURAH AL-BAQARAH, 255)

بيشيب بالله الرجم الرجي في

SURAH AL-BAQARAH, 285-286

بيثير فالتعار التجيئ التحيين التحيث غز

ءَامَنَ الرَّسُولُ بِمَّا أُنْوِلَ النَّهِ مِنْ رَبِّهٖ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللهِ وَمَلَئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِنْ رُسُلِهٖ وَقَالُوا سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ رَبَّنَا وَالَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ وَقَالُوا سَمِعْنَا وَاطَعْنَا غُفْرَانَكَ رَبَّنَا وَالَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللهُ نَفْسًا إلَّا وُسْعَها لَهَا مَا كَسَبَتْ وَعَلَيْهَا لَا يُكَلِّفُ اللهُ نَفْسًا إلَّا وُسْعَها لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُوَاخِذْنَا إِنْ نَسِينَا أَوْ اَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلَى اللهٰ يَنْ اللهُ يَنْ اللهُ مِنْ قَبْلِنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلَى اللهٰ يَنْ وَاغْفِرْ لَنَا وَاغْفِرْ لَنَا وَاخْفِرْ لَنَا وَاخْفِرْ لَنَا وَاخْفِرْ لَنَا وَاذْ صُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ وَادْحَمْنَا أَنْتُ مَوْلُنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلْمٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلهِ رَبِّ الْعُلَمِينَ

SIGNS IN THE QUR'AN

The signs above the verses.	
	Indicates the obligation of pausing (waqf).
طر	Indicates that waqf will be performed.
3	Indicates that waqf will be performed.
<u></u>	Indicates that waqf can be performed.
ص	Indicates that waqf can be performed.
ق	Indicates that waqf can be performed.
ع	Indicates that waqf should be performed.
Y	Shows that waqf cannot be performed. If waqf is performed, the recitation should be continued from the preceding letter.

قف	Indicates that waqf can be performed.
	Indicates that waqf will be performed at one of these signs but not both.
	Indicates that Alif will not be read.

The signs below the verses

مد	Indicates that the letter should be prolonged.
قصر	Indicates that the letter should not be prolonged.
قطع	It is located below Hamza and means that the letter should be read.
	It is located below Sad and means that the letter can be pronounced as Sin.

EPILOGUE

May praise be upon the sole owner of the Day of Judgment, who is the Compassionate and the Merciful, Allah, the lord of the worlds. May blessings and greetings be upon our Prophet (saw), who is the best example for us.

O our Lord! We believe in you, forgive our sins and protect us from hell; forgive our excessive behavior, give us strength, help us against the infidels; forgive us, our parents, all those who believe and who repent and choose the right path You showed us; grant us and our generation paradise, which you have promised. Fill our lives with the light of Islam.

O our Lord! We only worship You and only ask for help from You. Do not keep us apart from the prophets, martyrs and pious people. Protect us from being on the path of evil people. Give us good in this world and in the hereafter. Forgive us if we disobey you by forgetting or by mistake. Protect our hearts from going astray. Protect us from doing the things which will embarrass us on the day of resurrection, on which only true-hearted people will benefit.

O Allah! We believed in Your orders, we followed the Prophet's path. Make us from those who will be the witnesses of the truth. Bestow upon us dying as a Muslim and entering into the paradise among other good people. Give us inner peace and make our work easy. Allow us to give thanks to the blessings You bestowed upon us and doing good deeds that will please You. Erase the hatred which we have towards our faithful brothers.

O Allah! We seek refuge in You from the traps of Satan and the evils of the jealous and black-hearted people. O our Lord! Make our descendants Muslims, who offer prayers and who attain the blessings of this world and the hereafter.

Our Lord! We pray to you with humility and sincerity. Please accept our prayers.

AMIN!

